

奇異恩典學習手冊

**AMAZING GRACE:
A Course Reader on the Holy Spirit's Work in
The Application of Redemption**

By

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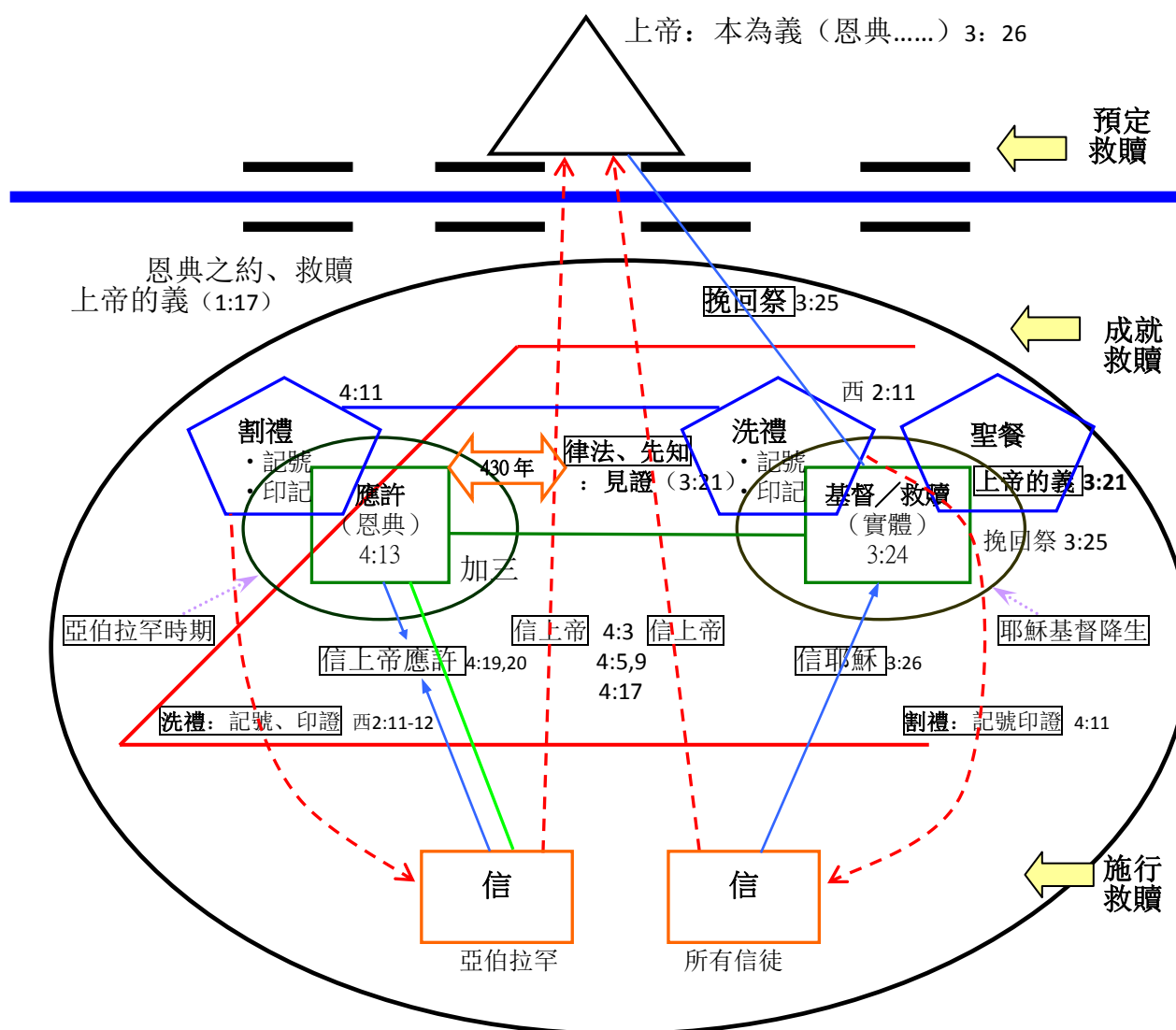
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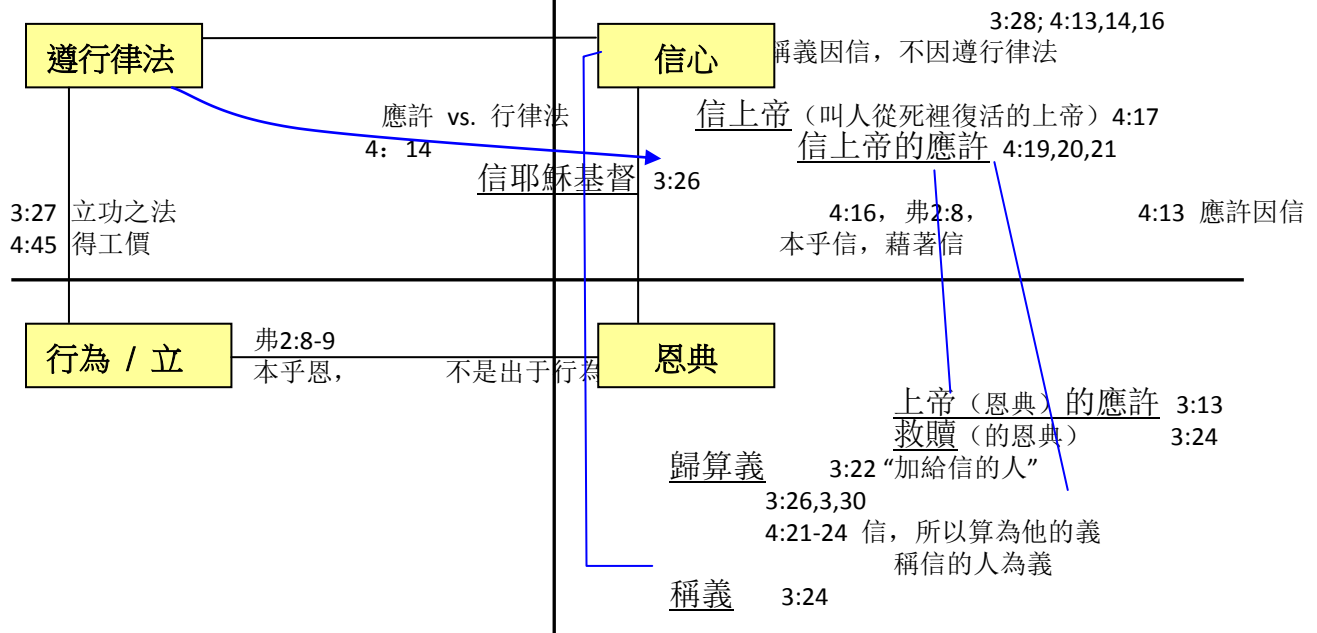
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圖 A. 從救贖歷史看神的義（羅馬書 1-8 章）



圖B. 從恩典與行為之法看神的義（羅馬書 3-4 章）



奇異恩典：摘要
AMAZING GRACE – A SUMMARY

聖靈的工作 – 實施救恩
THE WORK OF THE SPIRIT – APPLICATION OF REDEMPTION

聖靈怎樣使我與基督聯合？ How does the Holy Spirit unite me to Christ?

這就是『救贖的次序』的問題。 This is the issue of the *ordo salutis* (order of salvation).

羅 Romans 8:28-30

我們曉得萬事都互相效力，叫愛神的人得益處，就是按祂旨意被召的人。

因為祂預先所知道的人，就預先定下效法祂兒子的模樣，使祂兒子在許多弟兄中作長子；

預先定下的人，又召他們來；所召來的人，又稱他們為義；所稱為義的人，又叫他們得榮耀。

And we know that God causes all things to work together for good to those who love God, to those who are called according to His purpose.

For those whom He foreknew, He also predestined to become conformed to the image of His Son, so that He would be the firstborn among many brethren;

and these whom He predestined, He also called; and these whom He called, He also justified; and these whom He justified, He also glorified.

預定 Predestination -> 呼召 Calling -> 稱義 Justification -> 得榮耀 Glorification.

(這段經文明顯地有一個次序。 So we can see an order here.)

慕理，《再思救贖奇恩》，第二部分。

John Murray, *Redemption Accomplished and Applied* (part 2).

Sinclair Ferguson, 《磐石之上》。葉從容譯。中華展望出版。

Sinclair Ferguson, *The Christian Life: A Doctrinal Introduction*.

一。呼召 (有效的恩召)。 1. Calling (Effectual Call).

林前 I Corinthians 1:9

上帝是信實的，你們原是被祂所召，好與祂兒子，我們的主耶穌基督一同得分。

God is faithful, through whom you were called into fellowship with His Son, Jesus Christ our Lord.

羅 8:29-30 上 Romans 8:29-30a

因為祂預先所知道的人，就預先定下效法祂兒子的模樣，使祂兒子在許多弟兄中作長子。

預先定下的人，又召他們來...

For those whom He foreknew, He also predestined to become conformed to the image of His Son, so that He would be the firstborn among many brethren;

and these whom He predestined, He also called ...

聖靈將福音帶到我的面前。上帝呼召我(上帝以祂的聖旨召我。) 結果是：我被召了。聖靈“得著”我的生命 (抓著了我)。 聖靈的呼著是大能有力的，有效的。

The Holy Spirit brings the gospel TO me. God calls me. And the result: I am called. The Holy Spirit takes hold of me. His calling is powerful and effective (effectual).

(Foreknowledge/fore-love -> predestination -> calling -> justification -> glorification)

(預知/預備=愛 -> 預定 -> 呼召 -> 稱義 -> 得榮耀)

二。重生。2. Regeneration. (The Holy Spirit re-births a person.)

(注：清教徒與《威敏斯特信仰告白》：『重生』被歸在『呼召』裡討論。)

(Note: For Puritans and WCF, “regeneration” is discussed as part of “calling.”)

約 John 3:3, 5, 8

3 耶穌回答說：我實實在在的告訴你，人若不重生，就不能見上帝的國。

5 耶穌回答說：我實實在在的告訴你，人若不是從水和(聖)靈生的，就不能進上帝的國。

8 風隨著意思吹，你聽見風的響聲，卻不曉得從那裡來，往那裡去；凡從(聖)靈生的，也是如此。

3 Jesus answered and said to him, “Truly, truly, I say to you, unless one is born again he cannot see the kingdom of God.”

5 Jesus answered, “Truly, truly, I say to you, unless one is born of water and the Spirit he cannot enter into the kingdom of God. ...

8 The wind blows where it wishes and you hear the sound of it, but do not know where it comes from and where it is going; so is everyone who is born of the Spirit.”

(注意次序：重生->進神的國/稱義，立嗣)

(Note sequence: regeneration -> entering God’s kingdom/justified and adopted)

結 Ezekiel 36: 25, 26, 27

25 我必用清水灑在你們身上，你們就潔淨了。我要潔淨你們，使你們脫離一切

的污穢，棄掉一切的偶像。

26 我也要賜給你們一個新心，將新靈放在你們裡面；又從你們的肉體中除掉石心，賜給你們肉心。

27 我必將我的靈放在你們裡面，使你們順從我的律例，謹守遵行我的典章。

25 Then I will sprinkle clean water on you, and you will be clean; I will cleanse you from all your filthiness and from all your idols.

26 Moreover, I will give you a new heart and put a new spirit within you; and I will remove the heart of stone from your flesh and give you a heart of flesh.

27 I will put My Spirit within you and cause you to walk in My statutes, and you will be careful to observe My ordinances.

多 Titus 3:4-7

4 但到了上帝我們救主的恩慈和祂向人所施的慈愛顯明的時候，

5 祂便救了我們；並不是因我們自己所行的義，乃是照祂的憐憫，藉著重生的洗和聖靈的更新。

6 聖靈就是神藉著耶穌基督我們救主厚厚澆灌在我們身上的，

7 好叫我們因祂的恩得稱為義，可以憑著永生的盼望成為後嗣 (或：“可以憑著盼望承受永生”)。

4 But when the kindness of God our Savior and His love for mankind appeared,

5 He saved us, not on the basis of deeds which we have done in righteousness, but according to His mercy, by the washing of regeneration and renewing by the Holy Spirit,

6 whom He poured out upon us richly through Jesus Christ our Savior,

7 so that being justified by His grace we would be made heirs according to the hope of eternal life.

(Note sequence: regeneration -> justification -> eternal life)

(注意次序：重生 -> 稱義 -> 永生)

注意：上帝拯救了我們 - 真正的拯救！

Note: God saved us; God really saved us!

『重生』與一個人『悔改，相信』或『接受耶穌基督為個人救主』不一樣。

“To be born again” is not the same things as my faith in Christ.

『重生』的意思是：聖靈進入我的心中，賜給我一個新的心。

“Regeneration” means that the Holy Spirit comes INTO my heart, and gives me a NEW heart.

結 Ezekiel 36:25-27:

(a) 25 節 - 除去石心(不順服的心)。God takes away the heart of stone (disobedient).

(b) 26 節 – 上帝把肉心放在人裡(順服的心)。God replaces it with a heart of flesh (obedient).

(c) 27 節 - 聖靈入住新心裡。The Spirit of God now lives in the new heart of flesh.

約 John 3:3, 5, 8:

(a) 『以水重生』的意思：潔淨 (不是洗禮！上下文從沒有提到洗禮。).

Born of water. Cleansing. Not baptism! (Baptism is nowhere mentioned in the context as the subject of discussion.)

(b) 『以靈重生』的意思：聖靈賜新的人性(新的心)。Born of the Holy Spirit (gives me a new nature).

多 Titus 3:4-7:

(a) 潔淨。Cleansing.

(b) 靈。The Spirit.

林後 II Corinthians 5:17

若有人在基督裡，他就是新造的人。舊事已過，都變成新的了。

Therefore if anyone is in Christ, he is a new creature; the old things passed away; behold, new things have come.

重生乃是聖靈在一個人裡面，徹底的，全人的改變。結果：他是一個新的人。

Regeneration is the **inner, total, and radical transformation** of a person by the Holy Spirit, so that the result is: he is a new person (II Corinthians 5:17).

完全的新了。真正的新了。

Totally new. Really new.

重生是一個奧秘。可是，絕對是一個事實。很多時候，重生是一個過程。

Regeneration is a mystery. However it is a fact. Often, it can be a process.

三。(聖靈所重生的人能夠：) (Regeneration results in, causes):

歸正 /回轉 =信心 +悔改。

3. Conversion = Faith and repentance.

信心 Faith =

(a) 認知。知道福音。Notitia: knowledge of the Gospel, I am aware of the Gospel;

(b) 同意/認同。被說服。扎心。Assensus: agreement, I am convinced, I am convicted;

(c) 委身/獻身/決志。把生命的主權完全交出 / 獻上。只信靠 / 依靠基督的寶血。

只安息在祂完成了的救贖功勞裡。接受/擁抱祂為救主。降服。

Fiducia: commitment, turning over my life to Christ, trust in his blood only, depend on his blood only, rest in him only, embrace/receive him only as my Savior. Surrender.

悔改 Repentance =

- (a) 承認。Confess my sin(s);
- (b) 憂傷。恨惡罪。羞恥。Grieve over sin, hate sin, be ashamed of sin(s);
- (c) 回轉。跑到十字架面前：Turn to the cross, run to the cross.
 Ask for forgiveness, 求赦免，
 Believe Christ's forgiveness, 相信上帝藉基督的赦免，
 Receive Christ's forgiveness by faith. 接受上帝藉基督的赦免。

對傳道人實際的涵義：我們必須邀請，懇求罪人悔改。

Practical implication for pastors: Do plead with sinners to repent, to turn and live.

以西結書 Ezekiel 18 : 30-32

所以主耶和華說：以色列家啊，我必按你們各人所行的審判你們。你們當回頭離開所犯的一切罪過；這樣，罪孽必不使你們敗亡。

你們要將所犯的一切罪過盡行拋棄，自作一個新心和新靈。以色列家啊，你們何必死亡呢？

主耶和華說：我不喜悅那死人之死，所以你們當回頭而存活！

“Therefore I will judge you, O house of Israel, each according to his conduct,” declares the Lord God.

“Repent and turn away from all your transgressions, so that iniquity may not become a stumbling block to you.

Cast away from you all your transgressions which you have committed and make yourselves a new heart and a new spirit! For why will you die, O house of Israel?

For I have no pleasure in the death of anyone who dies,” declares the Lord God; “Therefore, repent and live.”

上帝說：回轉罷！我不喜悅罪人滅亡！回轉，存活！

God says: “Turn! Why die? I am not pleased when you die. Turn and live!”

這是很有意思的事：改革宗神學並不排除呼召人信主！試看歷代的“改革宗”(相信，宣講神的預定揀選的) 佈道家：保羅，清教徒，懷特非德，司步真，唐崇榮！其實，當我們真正的了解<<聖經>>時，我們會發現，上帝永恆的預旨，揀選的教義為佈道事工提供了正確的，真理上的基礎與動力！

Isn't it interesting! Reformed theology does not preclude an invitation to people to come to the Savior!

Look at the leading evangelists who believe and preach the doctrine of election through history: Paul, the Puritans, George Whitefield, Charles Spurgeon, Stephen Tong! If we truly understand the Bible, we will see that the doctrine of God's eternal election actually gives a true impetus to evangelism, a foundation and motivation for evangelism which is based on truth.

四。稱義。是一個法律上的動作 (宣告)。

4. Justification. It is a legal (forensic) act: a legal declaration.

上帝宣告我在祂目前的地位：我不再是一個有罪的人 (罪名不成立)：我在上帝面前的罪孽除去了。

God pronounces my new status: I am no longer a guilty sinner. The guilt (iniquity) which I had before God has been removed.

羅 Rom. 3:25-26

上帝設立耶穌作挽回祭，是憑著耶穌的血，憑著人的信，要顯明上帝的義。因為祂用忍耐的心寬容人先時所犯的罪，好在今時顯明祂的義；使人知道祂自己為義，也稱信耶穌的人為義。

whom God displayed publicly as a propitiation in His blood through faith. This was to demonstrate His righteousness, because in the forbearance of God He passed over the sins previously committed; for the demonstration, I say, of His righteousness at the present time, so that He would be just and the justifier of the one who has faith in Jesus.

上帝是公義的，也稱(信的) 人為義 (恩典)。

God is just and the justifier (gracious).

上帝是稱義的神：這是祂的恩典。

God is justifier: that is grace.

可是，上帝也是公義的。這怎麼說？

But God is just: in what sense is God "just" in this context?

(一) 耶穌付了罪價：祂完全承當了刑罰。

(二) 聖靈在我裡面重生了我。

(三) 上帝再造了我；我被重造，成為新的人。

(四) 現在神宣告：我是義人。

(五) 上帝將基督裡的義 (聖潔) 歸算給我。

保羅書信與雅各書並不矛盾。

(a) Jesus paid the full price.

(b) The Holy Spirit gave me new birth.

(c) God re-constituted me righteous.

(d) Now God pronounces me righteous.

(e) God imputes to me Christ's righteousness. Paul and James do not contradict.

五。立嗣 (成為上帝的兒女) 。 5. Adoption: God receives us as his sons (children).

羅 8:14-17

因為凡被上帝的靈引導的，都是神上帝的兒子。

你們所受的不是奴僕的心，仍舊害怕；所受的乃是兒子的心，因此我們呼叫“阿爸，父”。

聖靈與我們的心同證我們是上帝的兒女；

既是兒女，便是後嗣，就是上帝的後嗣，和基督同作後嗣。如果我們和祂一同受苦，也必和祂一同得榮耀。

For all who are being led by the Spirit of God, these are sons of God.

For you have not received a spirit of slavery leading to fear again, but you have received a spirit of adoption as sons by which we cry out, "Abba! Father!"

The Spirit Himself testifies with our spirit that we are children of God.

and if children, heirs also, heirs of God and fellow heirs with Christ, if indeed we suffer with him so that we may also be glorified with Him.

六。成聖。 6. Sanctification

聖靈賜信徒力量，好叫我們治死罪 - 向罪說『不！』，和向上帝（向義）活。

The Holy Spirit enables me to say "No!" to sin, and to say "Yes!" to God.

基督徒與非基督徒有什麼不同？

(一) 基督徒誠實地面對自己的罪。

(二) 基督徒懂得如何處理罪：就是，跑到十字架面前。

(三) 基督徒在克服罪的權勢上，會有進步。

The 3 differences about a Christian:

(a) a Christian is honest about sin;

(b) a Christian knows what to do about sin – turn to the cross; and

(c) a Christian makes progress out of sin.

(參：巴刻，《活在聖靈中》。)

七。聖徒的堅忍。 7. Perseverance.

聖靈保守每一位神所揀選，每一位在基督裡的人，保守他們在基督裡直到永遠。

The Holy Spirit keeps everyone whom God chooses, who is in Christ: the Holy Spirit keeps him/her in Christ forever.

羅 Rom. 8:29, 30

29 因為祂預先所知道的人，就預先定下效法祂兒子的模樣，使祂兒子在許多弟兄中作長子；

30 預先定下的人，又著他們來；所召來的人，又稱他們為義；所稱為義的人，又叫他們得榮耀。

For those whom He foreknew, He also predestined to become conformed to the image of His Son, so that He would be the firstborn among many brethren; and these whom He predestined, He also called; and these whom He called, He also justified; and these whom He justified, He also glorified.

約 John 10:28, 29

28 我又賜給他們永生，他們永不滅亡，誰也不能從我手裡把他們奪去。

29 我父把羊賜給我，他比萬有都大，誰也不能從我父手裡把他們奪去。

and I give eternal life to them, and they will never perish; and no one will snatch them out of My hand. My Father, who has given them to Me, is greater than all; and no one is able to snatch them out of the Father's hand.

注：這與福音派中“信徒的永遠安穩”的教義不一樣。

Note: “The doctrine of the perseverance of the saints” is not the same as “the doctrine of the eternity security of the believer.”

八。得榮耀。8. Glorification:

我死後就到耶穌那裡。在天堂，我將有一個新的，榮耀的身體。

在永恆裡，有新天新地。

When I die, I go to where Jesus is. In heaven, I will have a new body, there will be a new heaven, and a new earth.

自由意志與人的四種本性

FREE WILL AND MAN'S FOURFOLD NATURE

重要名詞

阿米念，阿米念主義
 隨意自由
 人是負道德責任者
 理性
 心，感情
 意志
 人的本性（內心）
 改革宗（加爾文主義）

TULIP

完全墮落
 人文（人本）主義
 抽象思維
 具體思維
 原本的公義
 奧古斯丁
 伯拉糾，伯拉糾主義
 道德能力
 羅馬天主教
 半伯拉糾主義
 恢復的公義
 重生
 衛斯理主義
 上帝的自存
 上帝的自我見證
 上帝的自我合法化
 上帝的主權
 上帝的自我限制
 傅蘭姆
 范泰爾

KEY TERMS

Arminius, Arminianism
 Libertarianism
 Free agency / moral agency
 Mind
 Heart (feelings)
 Will
 Human nature (man's heart)
 Reformed theology (Calvinism)
 TULIP
 Total Depravity
 Humanism
 Abstract thinking
 Concrete thinking
 Original righteousness
 Augustine
 Pelagius, Pelagianism
 Moral ability
 Roman Catholicism
 Semi-Pelagianism
 Restored righteousness
 Regeneration
 Wesleyanism
 Aseity (self-existence) of God
 Self-attestation of God
 Self-validation of God
 Sovereignty of God
 God's "self-limitation"
 John M. Frame
 Cornelius Van Til

自由意志的三種定義：人必須負道德責任

THREE DEFINITIONS OF FREE WILL; MORAL AGENCY, MORAL RESPONSIBILITY

1. 『自由意志』的三重定義

THREE DEFINITIONS OF FREE WILL

『自由意志』有三種不同定義，必須分辨：（一）阿米念主義的定義，即『隨意自由』；（二）伯拉糾主義的定義，即：沒有得救的人仍然能夠行善，討上帝的喜悅；（三）正統信仰，包括改革

宗，的自由意志觀，即：人有意志，人能選擇。可稱為『順性自由』。

We must distinguish between 3 definitions of “free will”: (a) Arminianism’s definition of “free will,” which is “liberatarianism,” (b) Pelagius’s definition of “free will,” which refers to the unsaved man’s ability to do good and please God, and (c) “free/moral agency,” which is used by Reformed theologians and Bible-believing Christians, to mean that: man has a will, and does make choices. This definition of free will can be called “compatibilism.”

2. 人是『道德存有』：人作決定，必須負責

FREE/MORAL AGENCY: MAN MAKES CHOICES/DECISIONS

改革宗神學（例：《威敏斯特信仰告白》）認為人有『道德責任』(moral agency)。意思是：人有一個意志。人有理性，會思想；人有心，會有感情；人有意志，會選擇，作決定。人是一個負道德責任的人(a free/moral agent)。人的意志會作決定，會作選擇。

Reformed theology (e.g. *Westminster Confession*) believes in man’s “moral agency”, or “free agency.” This means that: man has a will. Man has a mind to think, a heart with emotions, and a will to make choices. Man is a moral agent. His will makes choices, he makes decisions.

3. 道德責任 MORAL RESPONSIBILITY

上帝要求人為自己的決定負責。不是所有的派別都意識到這點。有人拒絕承認這點，因為他們拒絕放棄他們人本的思想。主：古今中外的世俗哲學（儒家，康德等）都是人本的。God requires man to take responsibility for his choices. Not everyone is aware of, not everyone agrees with this point. People who refuse to give up their man-centered worldview (their humanism) refuse to take this point seriously. Note: All non-Christian philosophy, East and West, are man-centered (humanist) at their core (e.g. Confucianism, Immanuel Kant).

兩個關鍵性的觀念：自與權柄的關係；人的行為出自內心

TWO KEY CONCEPTS: FREEDOM AND AUTHORITY; AND ACTIONS FLOW FROM THE HEART

4. 關鍵觀念 #1: 沒有權柄，沒有自由

KEY POINT #1: NO FREEDOM WITHOUT AUTHORITY

我們必須認識這一點：人若不是服在上帝的權柄之下，則沒有真正的自由。

We must recognize that: man can never be truly free, if he does not submit under God's authority.

5. 關鍵觀念 #2: 人是從內心（本性）作道德決定（vs. 阿米念主義的隨意自由觀）

KEY POINT #2: MAN'S WILL CHOOSES OUT OF HIS HEART/NATURE (vs. Arminian "Libertarianism")

人的選擇出自他的內心（本性）。這就是『人有一個意志』的意思。（加爾文的獨特貢獻。）

Man makes choices out of his heart (his inner being, his nature). This is just another way of saying that man has a will/heart. (John Calvin's unique contribution.)

四種內心，四種自由，具體思維

FOURFOLD NATURE OF MAN, FOUR KINDS OF FREEDOM, CONCRETE THINKING

6. 人的四種本性（內心）FOUR CONDITIONS OF MAN'S HEART/NATURE

而人的內心分四種狀態（見下 ## 11-20），談到人的心時，必須分辨：我們指哪一種狀況下的『內心』？（一）上帝創造人的時候的本性；（二）犯罪墮落之後的本性；（三）被救贖的人，被恢復的本性；（四）在榮耀中的本性。（這是改革宗神學的獨特貢獻。）

Man's "heart" has four conditions (see below, ## 11-20), and we must be concrete when we think about man's "heart": which condition are we speaking about? (a) Man's nature when created; (b) man's fallen nature after the fall; (c) man's restored nature when redeemed, and (d) man's glorified nature in glory. (Reformed theology's unique contribution.)

7. 人的四種自由 FOUR KINDS OF FREEDOM

因為人有這四種本性（內心），因此我們必須分辨四種不同的自由：（一）被造時（有聖潔，公義，真知識的智慧），人有自由順服上帝；（二）墮落：人失去順服上帝的自由；（三）被贖：恢復自由順服上帝；（四）在榮耀種：只有順服上帝的自由。這種思維（自由觀）以《聖經》為出發點（權威），因此是具體的思維。（奧古斯丁大體上提倡。）

Because man has four kinds of nature/heart, we must distinguish four kinds of freedom: (a) created (with holiness, righteousness and wisdom/knowledge), man is free to obey God; (b) fallen, man lost his freedom to obey God; (c) redeemed, man's freedom to obey God is restored;

and (d) glorified: man is free only to obey God. This kind of thinking takes the point of departure (authority) from the Bible; therefore it is concrete thinking. (Generally upheld by Augustine.)

8. 抽象思維 vs. 具體思維

ABSTRACT THINKING VS. CONCRETE THINKING

我們若不分辨這四種狀況，我們的思想必定『抽象』，必定混亂。這就是為什麼哲學家和神學家的爭辯往往是那麼抽象。我們若分辨這四種狀況，我們的思維是跟從《聖經》的思維。我們的思想是具體的，不是抽象的。（范泰爾的獨特貢獻。）

If we do not make the distinction between these four conditions, our thinking will be abstract and confused. This is why philosophers and theologians argue in an abstract way. If we do make the distinction between these four conditions, we are following the Bible. Our thinking will be “concrete,” and not “abstract.” (Cornelius Van Til’s unique contribution.)

順性自由，正統信仰對自由意志的定義

COMPATIBILISM, AND ORTHODOX DEFINITION OF FREE WILL

9. 順性自由（參：#5）COMPATIBILISM (see #5 above)

人是負道德責任者(moral agent)。這種自由意志觀可稱為『順性自由』。人按自己的本性使用他的自由。他所選擇的，他作的決定，都順着他的本性。

Man is a moral/free agent. This definition of free will is “compatibilism.” Man exercises his “free agency” according to his nature. His choices are compatible with his nature.

10. 正統信仰對自由意志的定義 FREE AGENCY: A DEFINITION

改革宗對『自由意志』的定義：無限的上帝創造了有限的人，賦予有限的人一個有限的，可是真正的自由；同時要求他負道德責任。人對他的決定的，必須面對所有後果。上帝在一個具體的環境中給人這個選擇責任：就是祂已經創造一切，而且已經向人說話。這話語稱為『道德律』。（這是《創世記》第二章的總結。）

Reformed definition of “free agency”: An infinite God created finite man, and gave man finite, but real free choice, which is coupled with moral responsibility. God holds man responsible. Man must take all consequences for his choices. God gave man this choice-and-responsibility in a specific context, in which he has created the world and spoken to man. The word God spoke to man, is called the “moral law.” (This is a summary of Genesis chapter 2.)

人的四種本性：第一，第二狀況，奧古斯丁

FOURFOLD NATURE OF MAN: CONDITIONS ##1, 2, AUGUSTINE

11. 狀況一 CONDITION #1

上帝造人時，人是聖潔、公義、智慧的。人的理性是智慧的，他認識真理；他的心是聖潔的，他愛上帝；他的意志是公義的，完全選擇站在上帝公義那方面。可是上帝所造，在人裏面的『上帝的形象』（聖潔，公義，智慧）是能變的。這『原本的公義』是能變的。人若不順服上帝，他必失去他原本的聖潔，公義與智慧。因此，若說人被造時是『中性的』乃不正確。（在這一點上，加爾文不同意奧古斯丁。）

Man was created holy, righteous and wise. His mind is wise, and knows the truth; his heart is holy, and loves God; his will is righteous, and only chooses on the side of God's righteousness. But God created this "free agency" which is originally holy, righteous and wise, to be changeable. This "image of God" (holiness, righteousness, wisdom) is subject to change. If man disobeys God, this holiness, righteousness, and wisdom will be lost. Therefore it is incorrect to think of man as "neutral" when he was created. (Calvin is different from Augustine on this point.)

12. 狀況二 CONDITION #2

人墮落後失去了原本的聖潔，公義，智慧。現在人是罪的奴僕，不再是自由人（失去『原本之公義』的自由）。因此罪人活在第二狀況中。人從他邪惡的內心發出一切的選擇。人一切的選擇都是邪惡的。他不可能作出討上帝喜悅的選擇。（伯拉糾的立場是錯誤的。）

This original holiness, righteousness and wisdom was lost after the Fall. Man is now a slave of sin, he is no longer "free" in the sense of "original righteousness." Thus, man the sinner, in the 2nd condition, makes choices from his evil heart. All his choices are evil. He cannot make choices which pleases God (contrary to Pelagius' position – see below).

13. 奧古斯丁 vs. 伯拉糾 AUGUSTINE VS. PELAGIUS

奧古斯丁與伯拉糾的爭辯，不在於人有否自由選擇或責任(free agency)，而在於『道德能力』。在第二狀況中的罪人，內心是邪惡的，他有沒有能力討上帝的喜悅；能否悔改，信基督？伯拉糾說：『能』。天主教和阿米念主義說：『一部分能』，但需要上帝幫忙。

The debate between Augustine and Pelagius is NOT whether man has "free agency," but rather "moral ability." Does the sinner, who is in condition #2 (with an evil heart), have the ability to please God – to repent and to believe? Pelagius says "Yes." Roman Catholic Church and Arminianism say, "partially yes" – yes, but man needs God's help.

第二狀況：完全墮落與罪的範圍

CONDITION #2: TOTAL DEPRAVITY AND THE SCOPE OF SIN

14. 完全墮落是指什麼？ WHAT IS TOTAL DEPRAVITY?

完全墮落的意思不是說：人在每一刻中的思想與行為都是極度邪惡的。完全墮落的意思是說：雖然人還有理性，心與意志（這是形式上的『上帝的形象』），可是他在第二狀況中是完全被罪所污染的：他的理性，心與意志都污染了。

Total depravity does not mean that every moment, man's thought and actions are as evil as they possibly can be. Total depravity means that, although man still has a mind, heart and will in condition #2, he is totally corrupted by sin – in his mind, heart and will (and in his body).

15. 『罪的問題』的範圍 THE SCOPE OF THE SIN PROBLEM

人必須面對的問題是：（一）他有罪：『罪孽』，這是人在上帝面前的地位（現代人稱此為『罪名』）；（二）他必須面對罪的懲罰，就是死；（三）他的內心（本性）完全被罪污染；（四）他服在罪的權勢和影響之下。（很多非改革宗的福音派並不真正接納。）

Man's problem is: (a) he has "guilt" – this is his standing before a holy God; (b) he faces sin's punishment, which is death; (c) his inner nature (heart) is polluted by sin; (d) he is under sin's power and sway. (Many non-Calvinist evangelicals do not truly believe this.)

16. 完全墮落 vs. 人性本善（或部分本善） TOTAL DEPRAVITY VS. "MAN IS GOOD" (OR PARTIALLY)

問題是：人的墮落有多徹底？人是完全墮落？部分墮落？完全沒有墮落？伯拉糾，自由主義，拒絕相信三位一體的，和提倡積極思想（如：水晶教堂的舒勒等）的立場是：人完全沒有墮落。他們對人非常樂觀。天主教，衛斯理與阿米念主義相信人在第二狀況中，仍然有某一程度上的（一）自由（自由意志），（二）智慧（從哲學家，心理學家等），和（三）良善（非信徒的好行為）。這些人不相信完全墮落。他們相信人只不過部分墮落。倪柝聲相信人的靈死了，可是魂與身體沒有死。

The question is: how depraved is man the sinner? Total depravity, or partial, or none at all? Pelagius, liberals, Unitarians and positive thinking advocates (Norman Vincent Peale, Robert Schuller, Joel Osteen, etc.) believe that man is not depraved at all. They are very optimistic about man. Roman Catholics, Wesleyans and Arminians think that man in condition #2 still has some (a) freedom (free will), (b) wisdom (truth from philosophers and psychologists, etc.), and (c) goodness (good works performed by non-Christians). These people do not believe in total depravity. They believe that man is partially depraved. Watchman Nee believes that man's spirit died, but his soul and body did not die.

全人救贖：第三，第四狀況

TOTAL SALVATION: CONDITIONS ##3, 4

17. 完全墮落的含義：完全救贖

IMPLICATION OF TOTAL DEPRAVITY: TOTAL SALVATION

完全墮落的涵義是：基督拯救我們全人，改變我們全人，不僅僅是我們的部分。不相信完全墮落，就不相信基督拯救我們全人；等與相信：我們有些部分是不需要基督救贖的。

The implication of total depravity is: Christ totally saves and transforms us, not just part of us.

People who don't believe in total depravity, do not believe that Christ saves us totally from sin.

They believe that there are parts of ourselves which do not need to be redeemed by Christ.

18. 狀況三 CONDITION #3

人，被救贖（蒙恩）的人，他原本的公義被恢復了。他從他的內心作出選擇，他的內心已經重生，完全改變為新的。現在，他從罪的懲罰，罪的罪孽，和罪的權柄（最後一點必須每天經歷）釋放。基督徒願意，也能夠選擇討上帝的喜悅。可是他仍然會犯罪。

Man, the redeemed sinner, has his "original righteousness" restored. He makes choices from his heart, which has been renewed by regeneration (he is born again). Now he is delivered from sin's (a) punishment, (b) guilt, and (c) power (deliverance from sin's power needs to be experienced daily). Now the Christian wants to, and can make choices to please God. But he still can sin.

19. 信心與悔改：是上帝所作？是人所作？

FAITH AND REPENTANCE: GOD'S WORK? MAN'S WORK?

人的信心與悔改是聖靈所賜的恩典。聖靈改變了人的意志，現在人從他新的內心（本性）發出自願的選擇，認罪悔改，相信基督。

Man's faith and repentance are gifts of the Holy Spirit. The Holy Spirit transformed man's will.

Out of his new heart/nature, man makes a voluntary choice, to repent and trust in Jesus Christ.

20. 狀況四 CONDITION #4

當信徒進入到榮耀裡的時候，他就不再犯罪了。他的心只會再上帝面前選擇良善，公義，聖潔。

When the Christian is glorified, he will no longer sin. His will/heart will only choose what is good, holy and righteous in God's sight.

阿米念主義的問題 THE PROBLEM WITH ARMINIANISM

21. 阿米念主義 ARMINIANISM

阿米念主義對『自由意志』的定義乃是『隨意自由』，意思是說：人的選擇絕對，完全沒有任何外來的成因或影響因素。人的選擇是完全自主的，隨意的，任意的。

Arminian definition of “free will” is “libertarianism.” This means that man’s choices have absolutely no pre-conditioning influence or factor. His choices are totally autonomous, or arbitrary, or random. (Cf. A recent book by two Arminian faculty members of Asbury College and Asbury Seminary: *Why I Am Not a Calvinist* [IVP].)

22. 批判阿米念主義 CRITIQUE OF ARMINIANISM’S LIBERTARIANISM

這種『隨意自由』的自由意志完全違背《聖經》，也違背人之常識。世界上沒有一個法庭，沒有一個法官是這樣判斷被告者的！（參：傅蘭姆對此定義的十八點批判。）

This “libertarian” view of free will is contrary to the Bible and contrary to common sense. No law-court judges a defendant this way! God does not judge man this way. (Cf. John M. Frame, *The Doctrine of God*, chapter on “Free Will.” Frame offers a 18-point critique.)

23. 阿米念主義：問題的癥結 THE PROBLEM WITH ARMINIANISM

阿米念主義的『隨意自由意志觀』的真正問題是人堅持自己的『自主』。人欲在自己的選擇上完全獨立自主。他不願意承認，也不願意服從上帝的權柄。這種自主，其實就是向上帝叛逆的癥結，或說，就是罪的癥結。（范泰爾的獨特貢獻。）

Arminian “libertarianism,” at its core, is “autonomy.” Man wants to be totally independent and autonomous in his choices. He does not want to recognize, nor submit under God’s authority. This persistence to be “autonomous” is actually the essence of rebellion against God, i.e., the essence of sin. (Cornelius Van Til’s unique contribution.)

24. 不接納預定論，不一定是阿米念主義者

REJECTING PREDESTINATION DOESN’T NECESSARILY MAKE YOU AN ARMINIAN

讀到這裏，有些讀者會說：我不喜歡預定論，但我也不能接納阿米念主義的自由意志觀啊！是的，有些基督徒是衛斯理主義者。他們不接受預定，可是接受完全墮落。更有很多基督徒因為沒有看到，原來《聖經》是清楚教導預定這真理的，所以憑自己的理性作出結論說，他們不喜歡上帝的預定。

Some readers, when they come to this point, respond: I do not like the doctrine of predestination. But I also do not accept the Arminian definition of free will! You are correct. Some Christians are Wesleyans. They do not accept predestination. However they do accept total depravity. Then there are many other Christians, who have not studied the Bible to see

that the Bible actually clear teaches the doctrine of predestination. So they use their own reasoning to conclude that, they do not like God's predestination.

真正認識上帝和上帝的自由 **KNOWING GOD AND HIS FREEDOM**

25. 上帝的自由 GOD'S FREEDOM

上帝的自由，其實就是指祂的主權。上帝是自存的（自有永有），上帝是自我見證，自我合法化的。上帝的主權是絕對的主權！

God's "freedom" is his sovereignty. God is self-existent (aseity of God), God is self-attesting, God is self-validating. God is absolutely sovereign!

26. 上帝如何運用祂的自由 # 1 GOD'S USE OF HIS FREEDOM, #1

上帝如何使用祂的自由？肯定不是隨意，任意的，乃按祂聖潔的本性，祂永恆的預備旨，和祂說啟示的計劃（應許）。上帝道成肉身，作了僕人甚至於死，為了成全祂所啟示了的約和約中的應許。

How does God exercise his sovereignty? Not arbitrarily or capriciously, but according to his holy character, eternal decree and revealed decree (promises). God became a servant/slave even to the point of death, to fulfill the covenant promises which he has revealed.

27. 上帝如何運用祂的自由 # 2 GOD'S USE OF HIS FREEDOM, #2

上帝如何運用祂的主權？一定是按照祂的約：祂『自我限制』，根據祂所啟示的應許。那麼我們呢？我們豈不是更應當限制我們的自由，就是上帝賜給我們，新造的人，的自由，作義的奴僕？

God exercises his sovereignty according to his covenant: he "limits" himself to his revealed decree/promise. How much more should we limit the use of our new-found freedom to be slaves of righteousness!

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「與基督聯合」的教義面面觀
PERSPECTIVES ON THE
DOCTRINE OF UNION WITH CHRIST

導論 Introduction

(a) 有些基督徒一想到「與基督聯合」，腦裡情不自禁地浮現一個私人、甜蜜、神秘的靈命境界，好像一些福音派的詩歌描述的：「在花園裡」與基督同步，共話；耶穌是最甜蜜的名字，等等。

Sometimes, Christians conceive of “union with Christ” only in terms of a private, sweet, spiritual, mystical relationship – many of evangelical “gospel songs” express this sentiment, e.g. “I come to the garden alone”, “Jesus is the sweetest name I know”, etc. It is an image of a very ideal condition of our walk with God.

(b) 有些基督徒把「與基督聯合」(union with Christ) 和「與基督相交」(communion with Christ) 混為一談。後者(communion – 這裡不是指聖餐) 可以指個人的禱告，默想上帝的話，在基督徒的品格上操練等；不等於「與基督聯合」。

Other Christians confuse “union with Christ” with “communion” – “communion” is related to our regular exercises of personal devotion to and intimacy with Christ, in prayer, meditation on God’s Word, discipline in Christian character, etc. “Communion” is not the same as “union.”

(c) 對上面所指的基督徒來說，把「與基督聯合」說成是一項「教義」，可能很不習慣。「與基督聯合的教義」聽起來，是否太過學術性？

For these Christians, it may be a little difficult to approach “union with Christ” as a theological subject matter. The “theology” or “doctrine” of union with Christ may sound a little too academic.

請忍耐一下，讓我們思考：「與基督聯合」的教義，須從幾個不同角度理解。

I ask that these Christians be patient with us as we explore the different perspectives we should keep in mind as we think about our union with Christ.

1. 永恆的角度：神的預旨 ETERNAL PERSPECTIVE: GOD’S DECREE

我們與基督的聯合(關係)是建立在上帝永恆的計劃(預旨)裡。上帝在永恆裡，在創世之前，「在基督裡」揀選了我們；意思是，上帝在永恆裡已經計劃，使我們與基督聯合。(弗 1：3-4) 上帝

的預旨，是我們與基督聯合的基礎。

The foundation for our union (relationship) with Christ is the fact that, in eternity, God has decreed to choose/elect us (his elect people) “in Christ”, that is, “in union with Christ” (Ephesians 1:3-4). God has planned in eternity to unite us with Christ.

注：每次新約《聖經》用「在基督裡」這詞，我們可以理解為：「既然我們與基督聯合」，或「與基督聯合」。「在基督裡」是一個意義豐富的詞彙。

Note: Every time the New Testament uses the phrase “in Christ,” we can safely assume that it means: “as we are united with Christ,” “in union with Christ,” etc. It is a rich phrase heavily loaded with doctrinal/spiritual meaning.

2. (救贖) 歷史的角度：救恩的成就

HISTORICAL PERSPECTIVE: ACCOMPLISHMENT OF REDEMPTION

上帝既然在永恆裡預旨我們與基督聯合，就在歷史(時空)裡執行(implement)了。上帝在歷史中成就(accomplish)了救贖－藉基督道成肉身、一生、十架上的死、復活、升天。基督的工作(這些歷史事實)是上帝(從舊約到新約)救贖歷史的高潮。

God’s eternal decree concerning our union with Christ, is implemented – salvation is accomplished – by the historical facts of Christ’s incarnation, life, death, resurrection and ascension. These historical facts are the climax of all that God has accomplished in the history of redemption (from OT to NT).

這些歷史事實同樣是建立我們與基督聯合的基礎。保羅說，基督若沒有從死裡復活，我們的信仰是枉然的(林前 15 章)。當然我們不是靠著相信這些事實得救(我們信的是主耶穌!)，可是我們的信仰 / 救恩，不能缺少這些成就救恩的歷史事實。

The historical facts of Christ’s accomplishment of salvation also form a “foundation” for our union with Christ. Paul says that if Christ was not risen physically, our faith is in vain (I Cor. 15:1-20; 21ff.). Now of course, our faith/trust does not rely on these historical facts alone (we trust in Christ!); but without these facts of Christ accomplishing redemption, we will not have true salvation. Our salvation depends on these facts.

兩千年前耶穌基督死和復活時，上帝看我們是在基督裏：我們與祂同死，同復活。

Two thousand years ago when Jesus died and rose from the dead, God reckoned (treated) us as “in Christ”: therefore we did die with Christ, and did rise with Christ.

3. 聖經神學的角度：約裡的聯合 **BIBLICAL-THEOLOGICAL PERSPECTIVE: COVENANTAL/FEDERAL UNION**

耶穌基督在歷史上成就的救贖事件，不只是一些「孤存的事實」。這些事實有上帝親自在《聖經》裡，事先（舊約，新約）和事後（新約）的解釋。我們認識這些事實，都是一些帶有上帝解釋的事實。若要理解基督的位格（祂是誰）和工作（祂成就了什麼）的教義，必須從「上帝如何對待祂的選民」的角度來看。

The historical facts of Christ's work (incarnation, life, death, resurrection, ascension) are not "brute facts". They are pre-interpreted (OT and NT) and post-interpreted (NT) by God in Scripture. So we come to know and understand these historical facts as pre-interpreted facts (pre-interpreted by God). In Scripture, the doctrine of the person and work of Christ is couched in the context of God's dealings with his people.

在舊約《聖經》裡，上帝與祂選民的关系，上帝如何對待他們，都要從「約」（covenant）的角度來看。「約」是上帝與選民關係的主題。新約《聖經》裡，主耶穌宣講祂與祂來要救贖的人（選民）建立的关系；祂以「天國」（kingdom）為主題。

In the Old Testament, "covenant" was the main theme of God's relationship with his chosen people. In the New Testament, "kingdom" was the main theme of Christ's proclamation concerning his relationship with the people he came to save.

無論是「約」或「天國」，上帝如何對待祂的選民？上帝以聖潔與公義；不過最明顯的，是以恩典。因此這救贖工作之「約」在神學上被稱為「恩典之約」。

Whether in the "covenant" or in the "kingdom", how does God deal with his people? In holiness and in righteousness, of course; but most evidently, God deals with them in grace. Therefore, this covenant in God's redemptive plan is called "the covenant of grace" by theologians.

在舊約裡，上帝向祂的選民說：「你們要作我的子民，我要作你們的上帝。」這就是上帝在舊約裡表達「我愛你」的說法。（出 19：5-6，彼前 2：9）。

在新約裡，耶穌基督向祂的門徒（選民）說：「我必永遠與你們同在」，「我在你裡面，你在我裡面」－這樣，耶穌說「我愛你」。

In the Old Testament, God's pronouncement of grace and love is made when he says, "You shall be my people, I shall be your God." This is God's Old-Testament-way of saying, "I love you." (Exodus 19:5-6; I Peter 2:9).

In the New Testament, Jesus says "I love you" with statements like: "I shall be with you always," "I in you, you in me," etc.

上帝的「約」的中心是祂的恩典/愛。上帝的約是表現祂的愛/恩典的形式。

The heart of the covenant is God's grace/love. The form of God's grace is the covenant.

在恩典之約裡，主耶穌基督是祂選民的頭，也是他們的代表。耶穌基督是祂的選民的「約中之元首與代表」(federal/covenant head and representative)。藉著祂的順服，耶穌的選民得到豐富的恩典，被稱為義，永遠在生命中作王(羅 5：15-21)。

In the covenant of grace, Jesus Christ is the head of his people. Jesus is the representative of his people. Jesus Christ, in other words, is the federal (covenant) head and representative of his people. By his obedience, his people receive grace (which abounds to many), are justified, and live (as kings) forever (Romans 5:15-21).

我們可是說，下列名詞大體上市同義詞：

We consider the following to be rough equivalents:

舊約的「約」 = 新約的「天國」

OT "covenant people" = NT "kingdom"

「約」 = 「律法與福音」 = 「福音」 = 「恩典之約」

"Covenant" = "law and gospel" = "gospel" = "covenant of grace"

因此我們與基督的聯合是「約中的聯合」。我們須了解神所設立「恩典之約」的條件，才能理解我們與基督的聯合。神親自，單方面訂了「約」的所有條件。

Therefore, our union with Christ is that of "covenantal union." We cannot understand our union with Christ without understanding the terms and conditions of the covenant, all of which were sovereignly and unilaterally laid down by God himself.

「約」這觀念幫助我們了解，神單方面，主權的計劃。不過「約」同時有「人的責任」方面的條件。「約」能幫助我們理解我們與基督的關係，既是個人的，也是群體的 – 當我們與基督聯合時，我們也同時與基督的子民/身體，教會聯合。

"Covenant" allows us to understand both the unilateral, sovereign designs of God, and the human responsibility which God requires of us. It helps us understand that our relationship with Christ is both individual/personal and corporate – as we are united with Christ, we are also united with his people, his body the Church.

4. 聖靈的工作的角度：屬靈的聯合，奧秘的聯合

THE WORK OF THE HOLY SPIRIT: SPIRITUAL/MYSTICAL UNION

在人的實際經歷中將我們與基督聯合的，是聖靈的工作。聖靈重生(再生)我們，以致我們能進

入上帝的國度裡。聖靈賜給我們悔改和信心；這都是祂給的恩賜。聖靈是賜兒子名份的靈；聖靈與我們的心靈作證，我們是神的兒子。因此我們與基督的聯合是一個屬靈的聯合。「屬靈」的意思就是，「是聖靈作成的」。

It is specifically the Holy Spirit who unites us with Christ in human experience. The Spirit re-births (regenerates) us, so that we can enter the kingdom of God. The Spirit grants us the gifts (graces) of repentance and faith. The Spirit is the Spirit of adoption, testifying in our hearts and with our hearts, that we are children of God. Etc. Therefore, our “union with Christ” is a “spiritual union.” The word “spiritual” refers to the fact that it is the Holy Spirit’s work which brings about the union.

除此以外，「屬靈」的意思是，我們與基督的聯合不僅是肉體 / 物質上的聯合。我們不須爬上木架，再釘自己在十字架上 (每年在拉丁美洲，菲律賓等地都有人這樣作！)。我們與基督的關係，有聖靈的印記；聖靈親自作為印記。

“Spiritual” also means that our union with Christ is not a mere “physical” union. We do not have to climb onto a wooden cross and hang there for 6 hours, in order to feel more intimate with Jesus (every year, some devout Catholic believers in Latin America and the Philippines do do that!). Our relationship with Christ is “sealed” by the sealing of the Holy Spirit. Indeed, the Holy Spirit IS our seal and pledge.

5. 與基督聯合的核心意義

THE CORE MEANING OF UNION WITH CHRIST

與基督聯合的核心意義，就是在基督裡，與基督同死。在基督裡，與基督同復活。

The core meaning of “union with Christ,” is to die with Christ in Christ, and to rise from the dead with Christ in Christ.

6. 奧秘的聯合，真實的聯合，個人 (親自) 的聯合

MYSTICAL/REAL/PERSONAL/INDIVIDUAL UNION

我們與基督的關係雖是「屬靈」的，可是的確是真實的關係 / 聯合。不是想像出來的；不是由感情「製造」(硬逼)出來的！聖靈賜給上帝選民祂自己的洗禮；聖靈使我們與基督聯合；這是事實！我們與基督的聯合是千真萬確的事實。

Even though our relationship is “spiritual,” it is very real. It is not imaginary, it is not a relationship produced by our feelings. It is a fact that, the Holy Spirit baptizes God’s elect people, and unites them with Christ. Our union with Christ is very real.

我們與基督的聯合，在我們的經驗中是一個奧秘的，非常個人的，真實的聯合。「奧秘」的意思是：當我們降服我們的理性在聖靈的掌管之下認識神大能的奇妙的恩典大工；當我們降服我們的心與意志，終生信靠，順服，敬拜，愛神的時 – 還有很多事情，是我們不可能理解的。這叫「奧秘」。

It is experienced as a mystical, personal, real union. “Mystical” means “mysterious” – after we surrender our reason to the Holy Spirit’s control, and try to understand God’s powerful, wonderful, gracious work for us and in us, after we surrender our will and heart to trust, obey, worship and love God all our lives, there is still much which we do not understand.

「神學就是讚美學」。奧秘催使我們詫異，在神面前降服，敬拜。

“Theology is doxology.” (Edmund P. Clowney, former president, Westminster Seminary.) Mystery drives us to worship God in awe and wonder.

可是，我們必須提防不要墮進神秘主義裡。奧秘與神秘主義大不相同。

「神秘主義」的意思是：要認識神 / 耶穌基督，必須繞過理性（早期遠志明著作：理性是原罪，因此人必須從理性中被拯救出來），或繞過我們的理性，心與意志 = 繞過“魂”（倪柝聲，李常受），只以直覺與神交通。在這種的理解中，信心裡沒有知，情，意（是“空”了知，情，意的信心）。這不是《聖經》宣講的基督教！

However, we must guard against mysticism. “Mystery” and “mysticism” are totally different.

“Mysticism” means: in order to know God, we must bypass our minds (Yuan Zhiming: reason is original sin; original sin consists of reason; we must be saved from our reason), or bypass our minds, hearts and wills (Watchman Nee, Witness Lee) and use our intuition. Faith, then, is exclusively a matter of intuition: faith excludes the use of the mind, emotions and will. Faith is devoid of mind, emotions and will.

This is not Christianity according to the Bible!

聖潔與聖靈

HOLINESS AND THE HOLY SPIRIT

[Adapted from J.I. Packer, *Keep In Step with the Spirit*, chapter 3.]

I. 聖潔是基督徒的最優先考慮。Holiness Is A Christian's Top Priority.

聖潔是親近神，學像神，將自己獻給神，討神的喜悅 – 這是信徒心中最強烈的願望。

“Holiness, which means ***being near God, like God, given to God, and pleasing God***, is something believers want more than anything else in this world.” (J.I. Packer, *Keep in Step with the Spirit*, p. 94)

信徒們為什麼關心聖靈的事？因為聖靈主要的工作之一是使我們成為聖潔。

“One reason for their interest in the Holy Spirit is their awareness that making us holy is one of his main tasks.”

“聖潔”一詞根本的意義是：分別出來，分別為聖。第一，聖潔是指：一切使神與眾不同的特性。第二，聖潔是指：一切使信徒與眾不同，為神分別出來的特性。

Holiness: ... Having at its root the thought of separation or apartness, it signifies, first, all that marks out God as set apart from men and, second, all that should mark out Christians as set apart for God.”

彼前 1 Peter 1:15, 16

15 那召你們的既是聖潔，你們在一切所行的事上也要聖潔。

16 因為經上記著說，「你們要聖潔，因為我是聖潔的。」

利 Leviticus 11 : 44-45

44 我是耶和華你們的上帝。所以你們要成為聖潔，因為我是聖潔的。你們也不可在地上的爬物污穢自己。

45 我是把你們從埃及地領出來的耶和華，要作你們的上帝。所以你們要聖潔，因為我是聖潔的。」

帖前 1 Thess. 4:3, 7

3 上帝的旨意就是要你們成為聖潔，遠避淫行。

7 上帝召我們，本不是要我們沾染污穢，乃是要我們成為聖潔。

帖前 1 Thess. 5:23

願賜平安的上帝親自使你們全然成聖。又願你們的靈，與魂，與身子，得蒙保守，在我主耶穌基督

降臨的時候，完全無可指摘。

弗 Eph. 1:4

就如上帝從創立世界以前，在基督裡揀選了我們，使我們在祂面前成為聖潔，無有瑕疵。

弗 Eph. 5:25, 26

25 你們作丈夫的，要愛你們的妻子，正如基督愛教會，為教會捨己。

26 要用水藉著道，把教會洗淨，成為聖潔。

弗 Eph. 2:10

我們原是祂的工作，在基督耶穌裡造成的，為要叫我們行善，就是上帝所預備叫我們行的。

羅 Romans 12:1

所以弟兄們，我以上帝的慈悲勸你們，將身體獻上，當作活祭，是聖潔的，是上帝所喜悅的。你們如此事奉，乃是理所當然的。

林後 II Cor. 7:1

親愛的弟兄啊，我們既有這等應許，就當潔淨自己，除去身體靈魂一切的污穢，敬畏上帝，得以成聖。

聖潔是神所賜的恩典，同時是神的吩咐。我們必須常常為聖潔祈求，也必須竭力在生活中每天實踐聖潔。

“Holiness is **both God’s gift and his command**; we should therefore pray for it and seek to practice it each day of our lives.” (p. 96)

定義 DEFINITION:

一個聖潔的人，他的聖潔 ...就是他生活的獨特性格。這是他分別自己為聖，為神而活的表現；同時是神的恩典不斷更新他的內心所導致的。

“The holiness of a holy man ... is the distinctive quality of his living, viewed both as the **expression of his being set apart for God** and as the **outworking of his inward renewal** by God’s grace.” (p. 96)

成聖與聖潔 (歐文)： **SANCTIFICATION AND HOLINESS (John Owen):**

“成聖是神的靈直接在信徒心靈中的工作：聖靈潔淨他們的本性，除去罪性中的污穢與不潔；在他們裡面重新恢復了神的形像；以致他們可以藉著一個屬靈的，恩典的原則與習慣將自己獻給神，照耶穌基督的吩咐和條件，過順服神的生活。”

“Sanctification is an immediate work of the Spirit of God on the souls of believers, *purifying and cleansing* of their natures from the pollution and uncleanness of sin, *renewing in them the image of God*, and thereby enabling them, from *a spiritual and habitual principle of grace*, to yield *obedience unto God*, according unto the tenor and terms of Jesus Christ... Hence it follows that our holiness, which is the fruit and effect of this work, the work as terminated in us, as it compriseth *the renewed principle or image of God* wrought in us, so it consists in *a holy obedience unto God by Jesus Christ*, according to the *terms of the covenant of grace*, from the principle of a new nature.”

加 Gal. 5:16

我說，你們當順著聖靈而行，就不放縱肉體的情慾了。

加 Gal. 5:22

聖靈所結的果子，就是仁愛，喜樂，和平，忍耐，恩慈，良善，信實，

加 Gal. 5:25

我們若是靠聖靈得生，就當靠聖靈行事。

聖潔就是：完全獻給神的人，與神的親近。聖潔的本質就是：順服神，向神而活，為神而活，效法神，遵守神的律法，站在神的一面抵擋罪，行公義，活出善行，跟從基督的教導和原則，在聖靈裡敬拜神，以敬畏基督的心愛神，事奉神。

Holiness is consecrated closeness to God. Holiness is in essence obeying God, living to God and for God, imitating God, keeping his law, taking his side against sin, doing righteousness, performing good works, following Christ's teaching and example, worshiping God in the Spirit, loving and serving God and men out of reverence for Christ.

從我們與神的關係來看，聖潔的表現就是，專一熱愛神，討祂的喜悅，愛慕祂，忠於祂，完全歸給祂，讚美祂。

In relation to God, holiness takes the form of a single-minded passion to please by love and loyalty, devotion and praise.

從我們與罪的關係來看，聖潔是一場抗戰運動，一種堅決的操練，絕不體貼肉體的情慾，反之治死肢體中一切的罪行。（加 5：16；羅 8：13）。

In relation to sin, it takes the form of a resistance movement, a discipline of not gratifying the desires of the flesh, but of putting to death the deeds of the body (Galatians 5:16; Romans 8:13).

加 Gal. 5:16

我說，你們當順著聖靈而行，就不放縱肉體的情慾了。

羅 Rom. 8:13

你們若順從肉體活著必要死。若靠著聖靈治死身體的惡行必要活著。

總之，聖潔就是像基督 – 這是神所教導，聖靈作成的；聖潔是作一個獻身門徒的真義，是信心藉著愛活出來的明證，是重生的人裡面超自然的生命藉著正直生活的流露。

Holiness is, in a word, God-taught, Spirit-wrought Christ-likeness, the sum and substance of committed discipleship, the demonstration of faith working by love, the responsive outflow in righteousness of supernatural life from the hearts of those who are born again.” (pp. 96-97)

II. 為什麼聖潔今天被忽略 Why Holiness is Neglected Today.

1. 以人為中心，以自己為中心的“敬虔”(屬靈觀)。

Man/Self-centered Godliness.

真正的聖潔就是過敬虔的生活。而敬虔是植根於一個以神為中心的生命。

Holiness means godliness, and godliness is rooted in God-centeredness.

2. 活動主義 – 生活太忙，無暇顧慮追求聖潔。

Activism – Too busy to seek holiness.

你假如因太忙而忽略禱告，那麼你真正是太忙了。可是我們不感覺須要禱告，因為我們已經習慣依靠自己，在我們的工作上自信。我們認為，我們的技能與資源，和我們優質的節目，本身就會結出果子；這是理所當然的。

“If you are too busy to pray, you really are too busy. But we do not feel the need to pray, because we have grown self-confident and self-reliant in our work. We take for granted that our skills and resources and the fine quality of our programs will of themselves bring forth fruit...”

約 John 15 : 5

我是葡萄樹，你們是枝子。常在我裡面的，我也常在他裡面，這人就多結果子。因為離了我，你們就不能做什麼。

3. 今天的基督徒對神自己的聖潔缺乏敏感。

Christians today are insensitive to the holiness of God himself.

我們不常想到，神已啟示祂恨惡祂收養的兒女生命中的罪惡。我們也不像先祖們，聽到神的話時懂得戰慄；他們因怕得罪神而恐懼。...我們也沒有在生活上表現對不敬虔事物的憎恨，像猶大所說，憎恨被肉體污染的衣服(猶大書 23 節)。我們不認真面對神對付我們的首要目標，是在公義上鍛煉我們，這種鍛煉帶來將來的喜樂。我們認為這種人生觀不配稱為『基督教』！我們以為神的目標是要把歡樂堆在我們的頭上。我們沒有調整我們的思維，正視《聖經》所正視的：在神的眼中，罪是污染：罪是污穢。

“We do not think much about God’s revealed hatred of sin in his own adopted family, nor do we ‘tremble at his word’ as our forebears did, fearful lest they offend him ..., nor do we display that abhorrence of ungodly things that Jude had in mind when he spoke of ‘hating even the garment spotted by the flesh’ (Jude 23). It is our habit to ... dismiss as sub-Christian any idea that God’s first concern in his dealings with us might be to train us in righteousness as a step toward future joy, rather than to load us with present pleasures. We are not in tune with the biblical perception of sin as pollution – dirt... – in the eyes of God...”

賽 Isa. 66 : 2

耶和華說：這一切都是我手所造的，所以就都有了。但我所看顧的，就是虛心（原文作貧窮）痛悔、因我話而戰兢的人。

拉 Ezra 10 : 3

現在當與我們的上帝立約，休這一切的妻，離絕他們所生的，照著我主和那因上帝命令戰兢之人所議定的，按律法而行。

猶 Jude 23

有些人你們要從火中搶出來搭救他們。有些人你們要存懼怕的心憐憫他們。連那被情慾沾染的衣服也當厭惡。

詩 Psalm 5 : 4-6

4 因為你不是喜悅惡事的上帝。惡人不能與你同居。

5 狂傲人不能站在你眼前。凡作孽的，都是你所恨惡的。

6 說謊言的，你必滅絕。好流人血弄詭詐的，都為耶和華所憎惡。

詩 Psalm 7 : 11-13

11 上帝是公義的審判者，又是天天向惡人發怒的上帝。

12 若有人不回頭，祂的刀必磨快，弓必上弦，預備妥當了。

13 祂也預備了殺人的器械。祂所射的是火箭。

箴 Prov. 6 : 16

耶和華所恨惡的有六樣，連祂心所憎惡的共有七樣。

賽 Isa. 1 : 14

你們的月朔和節期，我心裡恨惡，我都以為麻煩。我擔當，便不耐煩。

賽 Isa. 61 : 8

因為我耶和華喜愛公平，恨惡搶奪和罪孽。我要憑誠實施行報應，並要與我的百姓立永約。

摩 Amos 5 : 21

我厭惡你們的節期，也不喜悅你們的嚴肅會。

路 Luke 16 : 15

耶穌對他們說，「你們是在人面前自稱為義的，你們的心，上帝卻知道。因為人所尊貴的，是上帝看為可憎惡的。」

III. 《聖經》中的聖潔：基本要素 Basic Biblical Elements of Holiness.

1. 聖潔的本質：生命藉獻身而完全被改變。

The Nature of Holiness: Transformation through Dedication (consecration).

『聖潔』這詞，說出一種關係：分別出來，為著神分別出來。

一種道德上，屬靈上的本質。公義，純潔，不論裡面或外面。

Hagiasmos – hagios – relational: being separated and set apart for God. Hosioties – intrinsic moral and spiritual quality – righteous and pure, inwardly and outwardly.

基督徒在神面前的地位乃是已被神接納，被分別為聖。這事實是生命改變的基礎。

Positional holiness of consecration and acceptance underlines the personal transformation.

基督徒在世界上無論作什麼，參與什麼事業，都必須先有一個深層的意識：他已經是從人類，從世界萬物被分別為聖了。一個真正聖潔的生活的基礎，是完全從萬事，從所有身邊的人 – 配偶，父母，孩子，上司，鄰居等 – 徹底的分離，完全歸

屬神；在這個分離 (分別) 上，基督徒建立一種有秩序，付代價的獻身生活：為了主的緣故，把自己獻給配偶，父母，孩子，上司，鄰居等。

“All the Christian’s human involvements and commitments in this world must be consciously based on his awareness of having been separated from everything and everyone in creation to belong to his Creator alone. Ordered, costly, unstinting commitment for the Lord’s sake to spouse, children, parents, employers, employees, and all one’s other neighbors, on the basis of being radically detached from them all to belong to God – Father, Son and Spirit – and to no one else, is the unvarying shape of the authentically holy life.” (pp. 104-105)

徹底的從所有被造者與被造物分離，以造物者為至愛的對象 – 唯有這種生命才可能活出徹底投入別人的生命，投入他們的需要中的生活方式。

“Thoroughgoing detachment from all creatures to love the Creator most of all makes possible ... a more thoroughgoing involvement with people and their needs ...” (p. 105)

腓 Phil. 2 : 12-13

12 這樣看來，我親愛的弟兄，你們既是常順服的，不但我在你們那裡，就是我如今不在你們那裡，更是順服的，就當恐懼戰兢做成你們得救的工夫。

13 因為你們立志行事都是上帝在你們心裡運行，為要成就祂的美意。

約 John 21 : 15

他們吃完了早飯，耶穌對西門彼得說，「約翰 的兒子西門，你愛我比這些更深麼？」彼得說，「主啊，是的。你知道我愛你。」耶穌對他說，「你餵養我的羊。」

2. 聖潔的『處境』 (先決條件)：藉著耶穌基督被神稱義。

The Context of Holiness: Justification through Jesus Christ.

聖潔的人不以自己的聖潔為榮，只以基督的十字架為榮。因為無論一個人多麼聖潔，只不過是被神稱義的罪人。他只從這觀點看自己的真相。

“Holy people glory, not in their holiness, but in Christ’s cross; for the holiest saint is never more than a justified sinner and never sees himself in any other way.”

一個基督徒最自然的自我認識，就是視自己為首要的罪人。

“It is the most natural thing in the world for a Christian at any time to see himself as the foremost of sinners...” (p. 106)

林前 I Cor. 15 : 9

我原是使徒中最小的，不配稱為使徒，因為我從前逼迫上帝的教會。

弗 Eph. 3 : 8

我本來比眾聖徒中最小的還小，然而祂還賜我這恩典，叫我把基督那測不透的豐富傳給外邦人。

提前 I Tim. 1 : 15

基督耶穌降世，為要拯救罪人。這話是可信的，是十分可佩服的。在罪人中我是個罪魁。

3. 聖潔的根源：與耶穌基督同釘十字架，同復活。

The Root of Holiness: Co-crucifixion and Co-resurrection with Jesus Christ.

與基督同釘十字架的意義：結束了以前被罪轄制的生活。

Crucifixion: An end has been put to the sin-dominated lives they were living before.

與基督同復活的意義：事基督從死裡復活的能力，現在在基督徒的生命裡運作。

Resurrection: the power that wrought Jesus' resurrection is now at work in them ...

他們從本性的核心已被改變了。

They are different at the center of their being ...

他們改變了；以前對神的律法總帶著負面的，感冒似的反應。這種反應《聖經》稱之為『罪』，從生命的寶座上被扯下來了。他們裡面新造了一顆渴慕神的心。

“They have been changed by the dethroning in them of that allergic negative reaction to the law of God, which is called sin, and the creating in them of ... a heart for God.”

一個信徒成為聖潔，乃是學習在實踐中活出那在心裡已經成就的事實。

The believer's holiness is a matter of ***learning to be in action what he already is in his heart.***

聖潔是一位靈裡已經復甦的人最自然的反應。就等於犯罪，是一位靈裡死的人最自然的反應。

Holiness is the naturalness of the spiritually risen man, just as sin is the naturalness of the spiritually dead man.

當一個基督徒順服神，追求聖潔的時候，他乃是隨從他裡面新的心最深的渴望。

In pursuing holiness by obeying God the Christian actually follows the deepest urge of his own renewed

being...

約 John 1 : 12

凡接待祂的，就是信祂名的人，祂就賜他們權柄，作上帝的兒女。

約 John 3 : 3

耶穌回答說，我實實在在的告訴你，人若不重生，就不能見上帝的國。

約 John 3 : 5

耶穌說，我實實在在的告訴你，人若不是從水和聖靈生的，就不能進上帝的國。

約 John 3 : 7-21

7 我說，『你們必須重生』，你不要以為希奇。

8 風隨著意思吹，你聽見風的響聲，卻不曉得從那裡來，往那裡去。凡從聖靈生的，也是如此。

9 尼哥底母問祂說，怎能有這事呢？

10 耶穌回答說，你是以色列人的先生，還不明白這事麼？

11 我實實在在的告訴你，我們所說的是我們知道的，我們所見證的，是我們見過的。你們却不領受我們的見證。

12 我對你們說地上的事，你們尚且不信，若說天上的事，如何能信呢？

13 除了從天降下仍舊在天的人子，沒有人升過天。

14 摩西在曠野怎樣舉蛇，人子也必照樣被舉起來。

15 叫一切信祂的都得永生（或作：叫一切信的人在祂裡面得永生）。

16 上帝國愛世人，甚至將祂的獨生子賜給他們，叫一切信祂的，不至滅亡，反得永生。

17 因為上帝差祂的兒子降世，不是要定世人的罪，乃是要叫世人因祂得救。

18 信祂的人，不被定罪。不信的人，罪已經定了，因為他不信上帝獨生子的名。

19 光來到世間，世人因自己的行為是惡的，不愛光倒愛黑暗，定他們的罪就是在此。

20 凡作惡的便恨光，並不來就光，恐怕他的行為受責備。

21 但行真理的必來就光，要顯明他所行的是靠上帝而行。」

羅 6 : 10-11

10 祂死是向罪死了，只有一次。祂活是向上帝活著。

11 這樣，你們向罪也當看自己是死的。向上帝在基督耶穌裡，卻當看自己是活的。

羅 Rom. 8 : 7

原來體貼肉體的，就是與上帝為仇。因為不服上帝的律法，也是不能服。

加 Gal. 5 : 16-26

- 16 我說，你們當順著聖靈而行，就不放縱肉體的情慾了。
 17 因為情慾和聖靈相爭，聖靈和情慾相爭。這兩個是彼此相敵，使你們不能作所願意作的。
 18 但你們若被聖靈引導，就不在律法以下。
 19 情慾的事都是顯而易見的。就如姦淫、污穢、邪蕩、
 20 拜偶像、邪術、仇恨、爭競、忌恨、惱怒、結黨、分爭、異端、
 21 嫉妒、醉酒、荒宴等類、我從前告訴你們，現在又告訴你們，行這樣事的人，必不能承受上帝的國。
 22 聖靈所結的果子，就是仁愛、喜樂、和平、忍耐、恩慈、良善、信實、
 23 溫柔、節制。這樣的事沒有律法禁止。
 24 凡屬基督耶穌的人，是已經把肉體，連肉體的邪情私慾，同釘在十字架上了。
 25 我們若是靠聖靈得生，就當靠聖靈行事。
 26 不要貪圖虛名，彼此惹氣，互相嫉妒。

4. 作成聖潔的那位：聖靈 **The Agent of Holiness: The Holy Spirit.**

住在我們裡面的聖靈為我們成就聖潔。

Indwelling Spirit induces holiness.

先前 (預備) 的恩典 – 在我們裡面創造順服神的心志。

Prevenient grace – creates in us **a purpose of obedience.**

與神合作的恩典 – 在我們裡面維持順服神的實踐。

Cooperative grace – sustains us in **the practice of obedience.**

透過聖靈的工作，基督徒立志作正直 (對) 的事；他的確作這些事。因而養成作正直的事的習慣。從這些習慣，一個正直的品格被建立起來。

『種一行動，收一習慣；種一習慣，收一品格。』

“By the Spirit’s enabling, Christians **resolve to do** particular things that are right, and **actually do them**, and thus **forms habits of doing** right things, and out of these habits comes **a character that is** right. ‘Sow an action, reap a habit; sow a habit, reap a character.’” (p. 108)

聖靈透過 『方法』 行事。

The Spirit works through means.

客觀的方法：《聖經》真理，禱告，團契生活，敬拜，聖餐。

主觀的方法：開放自己被神改變；默想；聆聽；自我質問；自我反省；自我勸導；與別人分享我們心中所想的；衡量我們每一次對事物的反應。

Objective means: biblical truth, prayer, fellowship, worship, the Lord's supper

Subjective means: opening ourselves to change, thinking, listening, questioning ourselves, examining ourselves, admonishing ourselves, sharing what is in our hearts with others, weighing any response we make. (p. 109)

一般來說，聖靈帶領我們成為聖潔的方法，是在我們裡面養成聖潔的習慣。

Habit forming is the Spirit's ordinary way of leading us on in holiness.

聖靈的果子本身，就是一系列的行動和對事物反應的好習慣。

The fruit of the Spirit itself is ... a series of habits of action and reaction ...

心思意念的習慣：習慣一種思維，感受，行為的方式。

Habitual dispositions: accustomed ways of thinking, feeling, behaving.

習慣，在聖潔的生活中至為重要。

Habits are all important in holy life ...

我們的操練與努力，必需有聖靈的賜福。

The discipline and effort must be **blessed by the Holy Spirit** ...

林後 II Cor. 3 : 18

我們眾人既然敞著臉，得以看見主的榮光，好像從鏡子裡反照，就變成主的形狀，榮上加榮，如同從主的靈變成的。

加 Gal. 5 : 22-24

22 聖靈所結的果子，就是仁愛、喜樂、和平、忍耐、恩慈、良善、信實、

23 溫柔、節制。這樣的事沒有律法禁止。

24 凡屬基督耶穌的人，是已經把肉體，連肉體的邪情私慾，同釘在十字架上了。

5. 聖潔的經歷：爭戰的經歷

The Experience of Holiness is One of Conflict.

加 Gal. 5 : 17

因為情慾和聖靈相爭，聖靈和情慾相爭。這兩個是彼此相敵，使你們不能作所願意作的。

靈的願望 – 就是我們被更新的心地願望。

肉體的願望 --就是相反的，“住在我裡面的罪”的傾向。(羅 7 : 20)

The desires of the Spirit – inclinations of our renewed heart

Desires of the flesh – contrary inclinations of “sin which dwells within me” (Rom. 7:20)

羅 Rom. 7:20

若我去作所不願意作的，就不是我作的，乃是住在我裡頭的罪作的。

(衛斯理)『天使般的完全』：一切的事都盡其所能的正直，智慧，全心榮耀神。

“Angelic Perfection” (Wesley): everything as right and wise and wholehearted and God honoring as it could possibly be.

外面有爭戰。裡面也有爭戰。

Conflict without. Conflict within.

腓 Phil. 3 : 13-14

13 弟兄們，我不是以為自己已經得著了。我只有一件事，就是忘記背後，努力面前的，

14 向著標竿直跑，要得上帝在基督耶穌裡從上面召我來得的獎賞。

來 Heb. 12 : 3-4

3 那忍受罪人這樣頂撞的，你們要思想，免得疲倦灰心。

4 你們與罪惡相爭，還沒有抵擋到流血的地步。

太 Matt. 26 : 41

總要警醒禱告，免得入了迷惑。你們心靈固然願意，肉體卻軟弱了。」

6. 聖潔的準則：神啟示的律法 **The Rule of Holiness : God’s Revealed Law.**

公義和聖潔是相輔相成的，其實，兩者是同一件事。(弗 4 : 23-24)

Righteousness and holiness (which is hosiotes in Eph. 4:23-24) belong together: They are

essentially the same thing.

弗 Eph. 4:23-24

23 又要將你們的心志改換一新，

24 並且穿上新人。這新人是照著上帝的形像造的，有真理的仁義和聖潔。

聖潔 – 乃是公義；公義的生活表明我們已獻給神。

公義 – 乃是聖潔；聖潔就是效法神的律法的生活方式（實踐）。

Holiness – righteousness viewed as the expression of our being consecrated to God.

Righteousness – holiness as viewed as the practice of conforming to God's law.

律法 -- 神在人生命中的要求。

Law – God's requirements in human lives.

神的律法對人類的要求與禁止，包含在十誡裡；先知，使徒，與耶穌基督，和《聖經》裡討神喜悅的人，都解釋和應用了律法；而耶穌基督自己的生命，可以所就是律法的道成肉身。

The Law's requirements were embodied in the Ten Commandments (precepts and prohibitions); expounded and applied by the prophets, the apostles, and Christ himself; displayed in the biblical biographies of men and women who please God; with Christ himself, whose life from this standpoint could be described as the law incarnate.

律法是屬乎靈的，公義的，善的。（羅 7：12，14）

The law is holy, just, good, spiritual (Romans 7:12, 14).

羅 Rom. 7:12

這樣看來，律法是聖潔的，誡命也是聖潔、公義、良善的。

羅 Rom. 7:14

我們原曉得律法是屬乎靈的，但我是屬乎肉體的，是已經賣給罪了。

律法的要求，反映了造物主的性格。效法律法，就是神在人裡的形像；這形像在墮落時失去，藉著神的恩典，又在我們裡恢復了。

The law's requirements express and reflect the Creator's own character, and conformity to it is that aspect of God's image in man lost through the Fall, now restored in us by grace.

律法所訂下的標準是不變的，正如神是不變的。因此，聖潔的活現，就是成全這公

義的準則：遵行律法。

The standards that the law sets do not change, just as God himself does not change. The height of holiness was, is, and always will be the fulfilling of this given rule of righteousness.

以神的律法為我們的準則，與律法主義不同。

Taking God's law as our rule = different from legalism.

律法主義有兩方面的意義：

Legalism means two things:

1. 以為律法的一切要求都寫在一些規則上，這些規則對所有的情況都適用；而不考慮到我們的動機，目的，和心裡的精神。耶穌特別暴露這種律法主義：守律法與否，最重要的是我們的心願與目的。

1. Supposing that all the laws' requirements can be spelled out in a code of standard practice for all situations, a code which says nothing about the motives, purpose, and spirit of the person acting. (Decidedly exploded by Jesus' insistence: law keeping and law breaking are matters of desire and purpose before ever they become matters of deed and performance.)

二。以為在形式上遵守律法，就可以得到神的喜悅。

保羅特別指責這種律法主義：保羅(聖經) 堅持：我們被稱義，只藉著信心，只透過基督，不可能靠守律法。

2. Supposing that formal observance of the code operates in some way as a system of salvation by which we earn our passage to glory, or at least gain a degree of God's favor that we would not otherwise enjoy. (Destroyed by Paul's gospel of present justification by faith alone, through Christ alone, without works of law.)

今天的福音派信徒們：比較在第一種律法主義上軟弱。

我們會為自己 and 他人製造一些規矩 (是聖經所沒有的)，然後對待那些遵守這些規矩的人為屬靈的優越分子。

有些福音派基督徒限制基督徒的自由 -- 這並不是聖潔的道路！

(感謝主，近年來對此有批判和回轉。)

Evangelicals today: often more successful in avoiding the 2nd facet, than the 1st.

We make up rules for ourselves and others, beyond what Scripture requires, and treat those who keep them as belonging to a spiritual elite.

This curtailing of Christian liberty by group pressure is not the way of holiness.

(Some reaction to this, today.)

太 Matt.5 : 19

所以，無論何人廢掉這誡命中最小的一條，又教訓人這樣作，他在天國要稱為最小的。但無論何人遵行這誡命，又教訓人遵行，他在天國要稱為大的。

羅 Rom. 12 : 1

所以弟兄們，我以上帝的慈悲勸你們，將身體獻上，當作活祭，是聖潔的，是上帝所喜悅的。你們如此事奉乃是理所當然的。

林前 I Cor. 9 : 21

向沒有律法的人，我就作沒有律法的人，為要得沒有律法的人。其實我在上帝面前，不是沒有律法，在基督面前，正在律法之下。

約 John 14 : 15

你們若愛我，就必遵守我的命令。

林前 I Cor. 3 : 1-3

- 1 弟兄們，我從前對你們說話，不能把你們當作屬靈的，只得把你們當作屬肉體，在基督裡為嬰孩的。
- 2 我是用奶餵你們，沒有用飯餵你們。那時你們不能喫，就是如今還是不能。
- 3 你們仍是屬肉體的。因為在你們中間有嫉妒分爭，這豈不是屬乎肉體、照著世人的樣子行麼？

7. 一顆聖潔的心：充滿愛的心

The Heart of Holiness: Love.

愛是律法的總綱 (太 22:35-40) ；聖首先的果子 (加 5:22) ；沒有愛，所謂“基督徒”一無所有(林前 13:1-3)。

Love is the whole burden of the law (Matt. 22:35-40), the first fruit of the Spirit (Gal. 5:22); and without love the would-be Christian is nothing (I Cor. 13:1-3).

太 Matt. 22:35-40

35 內中有一個人是律法師，要試探耶穌，就問祂說：

36 夫子，律法上的誡命，那一條是最大的呢？

37 耶穌對他說，你要盡心、盡性、盡意愛主你的上帝。

38 這是誡命中的第一，且是最大的。

39 其次也相仿，就是要愛人如己。

40 這兩條誡命是律法和先知一切道理的總綱。

加 Gal. 5:22

聖靈所結的果子，就是仁愛、喜樂、和平、忍耐、恩慈、良善、信實、

林前 I Cor. 13:1-3

1 我若能說萬人的方言，並天使的話語，卻沒有愛，我就成了鳴的鑼，響的鈸一般。

2 我若有先知講道之能，也明白各樣的奧秘，各樣的知識，而且有全備的信，叫我能夠移山，卻沒有愛，我就算不得什麼。

3 我若將所有的賙濟窮人，又捨己身叫人焚燒，卻沒有愛，仍然與我無益。

愛超越規條 (但不是違背歸條)，重視他人，謀求別人的幸福與榮耀。

Love looks (not away from, but) beyond rules and principles, to persons, and seeks their welfare and glory.

愛在本質上不是感情。愛是一種行動方式。愛若是從感情開始，它必須超越感情才能真正是愛。真正的愛，一定不只是感情。

Love is not essentially a feeling of affection, but a way of behaving. And if love starts as a feeling, it must become more than a feeling if it is truly to be love.

愛是給予。(約壹 3:16-18; 4:7, 10, 11.)

Love gives. (I John 3:16-18; 4:7, 10, 11.)

約壹 I John 3:16-18

16 主為我們捨命，我們從此就知道何為愛。我們也當為弟兄捨命。

17 凡有世上財物的，看見弟兄窮乏，卻塞住憐恤的心，愛上帝的心怎能存在他裡面呢？

18 小子們哪，我們相愛，不要只在言語和舌頭上，總要在行為和誠實上。

約壹 I John 4:7, 10, 11

7 親愛的弟兄啊，我們應當彼此相愛，因為愛是從上帝來的。凡有愛心的，都是由上帝而生，並且認識上帝。

10 不是我們愛上帝，乃是上帝愛我們，差祂的兒子，為我們的罪作了挽回祭，這
就是愛了。

11 親愛的弟兄啊，上帝既是這樣愛我們，我們也當彼此相愛。

耶穌是律法的道成肉身。耶穌也是愛的道成肉身。跟隨耶穌的自我犧牲的道路，就
是最完美，最純真的聖潔。

As Jesus was law incarnate, so he was love incarnate. Following his way of self-giving is
holiness in its purest and most perfection expression.

冷冰冰的，心硬的聖潔是自我矛盾的，是不可能的。

Hard, harsh, cold-hearted holiness is a contradiction in terms.

愛神，愛別人 – 這就是律法所強調的。愛是付出行動。

Love to God and love to man – burden of the law. Love is action.

太 Matt. 22:37

耶穌對他說，你要盡心、盡性、盡意愛主你的上帝。

申 Deut. 6:5

你要盡心、盡性、盡力愛耶和華你的上帝。

論聖靈 ON THE HOLY SPIRIT

《威敏斯特信仰告白》，第三十四章 *The Westminster Confession, Chapter 34*

1. 聖靈是三位一體上帝的第三位，從聖父和聖子而出，同質，同權，同榮；與父與子一樣，世人理當世代代信祂，愛祂，順服祂，敬拜祂，直到永遠。The Holy Spirit, the third person in the Trinity, proceeding from the Father and the Son, of the same substance and equal in power and glory, is, together with the Father and the Son, to be believed in, loved, obeyed, and worshipped throughout all ages.

林後 2 Cor. 13:14

約 John 4:24

約 John 14:26

約 John 15:26

約 John 16:7

約 John 20:22

太 Matt. 3:16-17

太 Matt. 28:19

路 Luke 1:35

弗 Eph. 2:18-20, 22

弗 Eph. 4:30

來 Heb. 10:29

林前 I Cor. 10:10-11

啟 Rev. 8:14, 26-27

約壹 I John 2:20-27

帖前 I Thess. 5:19

2. 聖靈是生命之主，祂賜生命給各處的活物；是一切美善的思想，純真的情操，和聖潔的計謀的來源。祂感動先知宣講上帝的話，默示聖經所有的作者無誤地記錄上帝的聖旨和心意。祂特別被交託施行福音予人。聖靈預備福音的道路，與福音同工，以祂的大能說服人的心思與良心，以致拒絕福音之憐憫邀請的人，不僅無可推諉，且因抗拒聖靈而有罪。

He is the Lord and Giver of life, everywhere present, and is the source of all good thoughts, pure desires, and holy counsels in men. By him the prophets were moved to speak the word of God, and all the writers of the Holy Scriptures inspired to record infallibly the mind and will of God. The dispensation of the gospel is especially committed to him. He prepares the way for it, accompanies it with his persuasive power, and urges its message upon the reason and conscience of men, so that they who reject its merciful offer are not only without excuse, but are also guilty of resisting the Holy Spirit.

弗 Eph. 4:30

弗 Eph. 5:9

創 Gen. 1:2

約 John 3:5, 7

約 John 16:8-11, 13-15

徒 Acts 1:8

徒 Acts 2:1-21

徒 Acts 7:51

徒 Acts 28:25

加 Gal. 5:22-25

彼後 II Peter 1:21

提後 II Tim. 3:16

林前 I Cor. 2:9-10, 13

彼前 I Peter 1:11

帖前 I Thess. 5:19

詩 Ps. 104:30

詩 Ps. 139:7

羅 Rom. 5:5

羅 Rom. 8:9, 14-16

多 Titus 3:5-6

太 Matt. 12:31-32

3. 聖父喜悅賜聖靈給一切求祂的人。聖靈是唯一有效施行救贖者；祂以自己的恩典重生人，使人扎心知罪，感動人悔改，說服人接受福音，賜人能力信靠耶穌基督。聖靈使所有信徒與基督聯合，在他們心中居住，安慰他們，使他們成聖，賜他們作上帝兒女的靈和禱告的靈。聖靈執行所有恩典的職事，使信徒成為聖潔，身上有上帝的印記，直到救贖的日子。
The Holy Spirit, whom the Father is ever willing to give to all who ask him, is the only efficient agent in the application of redemption. He regenerates men by his grace, convicts them of sin, moves them to repentance, and persuades and enables them to embrace Jesus Christ by faith. He unites all believers to Christ, dwells in them as their Comforter and Sanctifier, gives them the

spirit of Adoption and Prayer, and performs all those gracious offices by which they are sanctified and sealed unto the day of redemption.

約 John 3:1-8

徒 Acts 2:38

路 Luke 11:13

林前 I Cor. 2:13-14

林前 I Cor. 3:16

林前 I Cor. 6:19

林前 I Cor. 12:3

約 John 7:37-39

約 John 16:7-11, 13

啟 Rev. 22:17

多 Tit. 3:5-7

帖後 II Thess. 2:13

加 Gal. 4:6

加 Gal. 6:8

約壹 I John 4:2

羅 Rom. 8:14-17, 26-27

羅 Rom. 15:16

弗 Eph. 1:13

弗 Eph. 2:18

弗 Eph. 4:3, 30

弗 Eph. 5:9

帖前 I Thess. 1:5

猶 Jude 20-21

來 Heb. 10:14-15

4. 聖靈住在所有信徒裏，因此信徒與基督在生命上聯合。基督是他們的頭；信徒們也因此教會裏彼此聯合，教會乃是基督的身體。聖靈呼召，膏抹牧師們擔任他們神聖的職事，並賜教會其他的職員其職位所需的恩賜和能力。聖靈也賜各樣的恩賜和恩典給教會的成員。聖靈使上帝話語的傳講滿有能力，使福音的聖禮大發功效。聖靈保存教會，使教會增長，煉淨教會，直到祂使教會在上帝的面前，全然聖潔。

By the indwelling of the Holy Spirit all believers are vitally united to Christ, who is the Head, are thus united one to another in the Church, which is his body. He calls and anoints ministers for their holy office, qualifies all other officers in the church for their special work, and imparts various gifts and graces to its members. He gives efficacy to the word and to the ordinances of the gospel. By him the church will be preserved, increased, purified, and at last made perfectly holy in the presence of God.

弗 Eph. 2:14-18

弗 Eph. 4:1-6, 30

弗 Eph. 5:18

徒 Acts 1:8

徒 Acts 2:4

徒 Acts 6:3, 5-6

徒 Acts 13:2-3

徒 Acts 20:28

林前 I Cor. 2:10

林前 I Cor. 12:4-13

彼後 II Peter 1:19-21

帖前 I Thess. 1:5-6

約 John 16:13-14

約 John 20:22-23

太 Matt. 28:19-20

加 Gal. 5:16, 22-23

提後 II Tim. 3:16

啟 Rev. 2:7

啟 Rev. 22:17

《威敏斯特信仰告白》，協理改革宗長老會與福音長老會版本，第 34 章。此章不是 1647 年威敏斯特信仰告白原本的一部分，是 20 世紀修訂時加進的。林慈信譯。

(*The Westminster Confession of Faith*, Associate Reformed Presbyterian Church and Evangelical Presbyterian Church versions, 20th century. Chapter 34. Tr. Samuel Ling.)